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J.N. Hostetter

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Evangelical VISITOR

January 10, 1980

Forecast for The 80's



From the Editor

"Forecast for the 80's" presents good thinking as we enter the 9th decade of this century. "Some do's and don'ts ..." is a follow-up to the refugee account that appeared in December 10. The Palmyra congregation is involved with this particular family. The General Conference program committee appears in this issue with the first of a monthly series continuing till General Conference convenes in Canada in July. Page 16 carries the first of three articles introducing an up-to-date concern on nuclear energy. Another churchman's passing, Bert Winger, is noted in this issue.

From the Board of Publication: "The Board of Administration in the December meeting approved a recommendation from the Publication Board that: upon the action of the Board being verified by the General Conference in July 1980, Glen Pierce assumes responsibility as editor of Church Publications."

Memory Work: Drag or Delight?

by Sally E. Stuart

Memory work can be a drag! But only if you, the teacher, give it that label by your attitude and approach. I thought it was a drag, too, until I found it could, and should, be a delight. It was a long time before I discovered there were other ways to memorize besides ritualistically chanting the verses in class the way I had learned as a child.

When I did realize there was a better way, I began to see students get excited and involved in a process that was an essential part of their Christian growth. They were responding to the challenge it offered. Not only the challenge of conquering that passage of scripture, but a personal victory as well. When they had memorized things like the Lord's Prayer, Books of the Bible, or Ten Commandments, they knew they had accomplished something special through their own efforts. Children do not meet many challenges like that today.

Helping them see that God's Word applies to their everyday lives is what it is all about. If it doesn't, why bother? In class, ask questions that require a scriptural answer; or ask which one of their memory verses applies to a given problem. Let the Bible become your resource and theirs when they come to you with questions or problems. Suggest that

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Evangelical Visitor

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Forecast For the 80's

by John M. Drescher

A few risk to take up the task of writing history before it happens. For example one book *The 80's: A Look Back at the Tumultuous Decade 1980-1989* edited by Tony Hendra, Christopher Cert, and Peter Elbling is written as though the decade is past. It describes the years as a disorderly decade, filled with turmoil in fields of art, entertainment, economics, and communications. Institutions which seemed permanent crumble or are strangely altered. The book comments on such things as the cataclysmic events as the Big Slide of 1986 which makes Los Angeles a neighbor of San Francisco. Politics reaches an all time low with toasters offered as premiums for those who can be persuaded to vote.

On and on the book discusses a decade of drastic change, confusion, and conflict—hardly cheerful reading. One feeling which comes through with force is that nothing, even nature itself, is sure or stable.

Are there some things which remain? Are there still eternal things we can hold to, to stabilize us regardless what happens? As we enter a new decade are there certain unshakables which we can with certainty hold on to?

Love will endure. Love will continue to outlast and win over every form of ill-will and hate. In each situation and circumstance love will go on proving it is the only way life works in the long run. It is eternal. Love will go on to accomplish what is most needed and love's work will never be destroyed.

In the next decade the happiest people will continue to be the givers. Happiness is not something we get but something we do. And blessedness is promised to the givers in life. Wendell Phillips wrote: "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality." Only those who serve and give, forgetful of themselves, will be the happy, joyful, radiant ones. Also those who are contributing to the needs of others will never be lonely. "Happiness was born a twin" in that it is always shared in some way.

Honesty will continue to be honorable. While little acts and thoughts of dishonesty may seem too small to hurt, the fact will be forever true that dishonesty has a disintegrating effect on all the persons and situations it touches. Even knowledge is harmful to the dishonest. Honesty is not only the best policy because it pays, but, in the long run, it is also the strong cord in the fabric which holds all life together.

Faithfulness will still be determined in the small things. Most of life is made up of small things and the person faithful in the small things will have enough muscle to manage the major things of life. The test of the true will continue to be the faithfulness in the trifles of each day. In his book, *What's It All About?* Robert E. Goodrich says,

"I've come to the place I feel that a personal affirmation of faith is not complete until, along with 'I believe in God, and I believe in Jesus Christ and I believe in the Holy Spirit,' I also say 'I believe in the importance of little things.'"

Those who pray will find God answers. Archbishop Temple was characterized by those who knew him as a simple and humble man of faith who believed in the power of prayer. "When we pray," said Temple, "miracles occur." A young skeptic asked him, "Couldn't what you call miracles be nothing more than coincidences?" "Yes, I suppose so," said the archbishop. "But I have noticed that when I pray coincidences occur in my life, and when I don't pray the coincidences stop." During the decade ahead those who pray will know the presence, power and promise of God. Those who trust in the Lord shall not be confused. In the midst of discouragement, disquieting, and disappointment those who put their trust in *the* God who controls the universe will live in confidence and composure.

In contrast to the ferocious, retaliating, vengeful des-

unkindness." And Roy O. McClain says, "When I look back on my own paltry life the things that stand out are few. Not the publicity, the degrees, not the facts memorized. The only things that stand out are the few things in which I have tried to be kind." Kindness will endure through the next decade.

During the next decade it will continue to be better to stand alone in doing what is right than to side with millions by doing what is wrong. One with God will continue to be a majority. Those who yield to known wrong because of fear of being different or because of an inability to stand for conviction, will be forlorn and forgotten. Those who stand on the side of truth will, with truth, though crushed to earth, rise again.

Lincoln once said that the important thing is not that angels are on our side but that we are on the side of angels. Lincoln's wisdom provides valuable insight. The universe never permanently sides with brutality, cruelty, and injustice. After a while the wrong rights itself.

During the next decade it will continue to be better to stand alone in doing what is right than to side with millions by doing what is wrong. One with God will continue to be a majority. Those who yield to known wrong because of fear of being different or because of an inability to stand for conviction, will be forlorn and forgotten. Those who stand on the side of truth will, with truth, though crushed to earth, rise again.

troys which will perish in a short time, the meek will continue to inherit the earth. As in nature the sheep, the dove, cow, and such meek beasts cover the earth and continue to live and contribute to mankind while the most ferocious counterparts are stuffed and displayed in museums; so in every aspect of our world the meek cover the earth and continue to contribute to the needs of mankind. There is goodness abroad and it's going to win. Hitler predicted his Third Reich would last a thousand years. He missed it by 988.

Those who are obedient to God will experience his leading. It will still be true the next decade, that those who do God's bidding will know direction for the days ahead. God is in the business of revealing his will to those who are committed to follow, to those who delight in his way, and to those who will acknowledge him in all their ways. But he doesn't waste time giving guidance to those who will not obey.

Small kindnesses will continue to prove a person's greatness as well as do those acts which will help others most along life's way. Many years ago Stephen Grellet wrote: "I expect to pass through this world but once. Any good thing, therefore that I can do, or any kindness that I can show a fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again." Andrew Blackwood, Jr. wrote, "Usually, when God speaks he speaks through the human voice that is kind. Nothing stops the sound of his voice so quickly as criticism, carping,

For our own well-being and contribution to the well-being of others it will continue to be better to be guided by our admirations than by our disgusts. Those whose lives are controlled by a negative position will neither be appreciated or appealed to in the difficult days of decision. Those guided by good will go on challenging others to better things for God and mankind. Such will know the strength of encouragement and the strength which comes by lifting others up. G.K. Chesterton, English journalist and author said, "The really great person is the person who makes every person feel great."

During the next decade, as in the past, the future will come just one day at a time. And what we do with each day will determine the kind of life we will have at its close. "The only way to live," said Margaret S. Jameson, "is to accept each minute as the unrepeatable miracle." The challenge will forever be to make each day count for God and the good of everyone we meet.

Finally, if the Lord tarries His coming, the church of Jesus Christ will be always rising out of the ashes of every false way. The strongholds of hell will not stop its ongoing, for the Lord God omnipotent is reigning and will forever reign. God is moving to achieve his purpose. Many times we do not see his hand at work until we get far enough down the road to look back. So it will also be at the end of the decade of the 80's.

Harrisonburg, Va.
Former Editor of Gospel Herald

Some Do's and Don'ts Concerning Sponsorship

Carolyn E. Pertusio

Many people become apprehensive when they think about sponsoring refugees. A thousand questions and possible problems arise in their minds to discourage them from extending a helping hand. Here are a few guidelines (by no means comprehensive) from the experiences of the Palmyra church.

Do expect sponsorship to be a tremendous blessing, both for you and the refugees.

Do expect the refugees to be extremely pleasant, industrious and energetic.

Do house them with an American family for a few weeks, if possible. It will give the refugees a look at American family life, help them to use modern conveniences, and give them a headstart in learning the English language.

Do expect frustrations as both you and they struggle with cultural and language barriers.

Do remember that the refugees are locked into their culture as much as we are to ours. Consequently, their thoughts and actions will be based on emotions more than reason, on pride and honor more than practicality.

Do expect your defenses to go up at times as your refugees react according to their culture. Many Indochinese customs are directly opposite to ours. For example, it is permissible, even expected in the Vietnamese culture to chew with mouths open, slurp soup, drink from the bowl, and generally make a lot of noise when eating. It is the Vietnamese way of showing appreciation for the meal.

Do expect them to misunderstand you at times. Placing one's hand on a child's head, for example, is offensive to Buddhists, who believe your hand stops the flow between Buddha's spirit and the child's. Shouting and loud talk, especially among women, offends most Indochinese.

Do expose the refugees to an intensive course in English as soon as possible after arrival. Most speak little or no English, but they will learn quickly.

Do obtain jobs for the working members as soon as possible. Most refugees will accept any kind of work in order to become self-sufficient. Most are self-supporting within a few months.

If the sponsorship is through a church, *Do* include as many members as possible in the project. There is enough work to keep many persons involved.

Do invite the refugees to your church. A Vietnamese-English New Testament is available from the Gideons. A Chinese Bible is available from the American Bible Society. Don't try to force Christianity on the refugees, however; consider how you would feel about being forced to worship at a Buddhist pagoda.

Do seek help from other Indochinese and from social

service agencies. Lutheran Social Services and Catholic Social Services have been working with the refugees since 1975. Many local chapters have former refugees on their staff. They are ready and willing to help you.

Don't assume anything insofar as culture is concerned. Social expectations, work ethics, and simple manners must all be explained in detail.

Don't expect punctuality at first. It will take two or three appointments for the Indochinese to understand that the phrase "Be ready at 6:45" means exactly that. Be prepared to wait 15-30 minutes the first several times you take them somewhere.

Don't make decisions for the refugees. Present the facts and let them decide for themselves. Be prepared to accept a decision which is contrary to your way of thinking. Many times what will not work for Americans will turn out very well for refugees.

Don't assume any decision is final. The Indochinese have been conditioned by war to make quick decisions, often without really thinking through a problem. Fads and rumors carry great weight, too. Thus, what seems a final decision one day may change completely the next based on a little more thinking or a little more evidence. You may find yourself faced with several contradictory final decisions on a given subject before the "final" final decision is reached. You will need extreme patience in this area.

Don't wait any longer to decide to sponsor someone from among the refugees. The following MCC offices can help:

- | | |
|--|--|
| (1) Mr. Don Sensenig
Mennonite Central Committee
21 S. 12th St.
Akron, PA 17501 | (2) Griselda Shelly
MCC
Newton, KS |
|--|--|

- (3) Mr. Paul Quiring
MCC
Reedley, CA

Also active in resettlement is a branch of the National Association of Evangelicals,

World Relief Refugee Services
P.O. Box WRC
Nyack, N.Y. 10960

Let us not be guilty of the sin of the priest and the Levite who, seeing someone in great need, passed by. Like the Good Samaritan, let us offer our help and our resources to these people who have suffered so much.

Annville, PA

Dorothy Sherk

inward and outward bound in the eighties



The General Conference of '78 set the stage for an in-depth look at Brethren in Christ roots. For the present biennium, the General Conference Program Committee is proposing that we take an equally hard look at where we are going. Although any time is a good time for personal assessment, it seems particularly appropriate at the beginning of a decade, especially one of the closing decades of a century which began in hope and which is tapering off on a note of disillusionment, fear, and despair. The Church has a positive message for these times, and the Committee is calling us to examine afresh our role, our mission, and our preparation for it under the heading, "Inward and Outward Bound in the 80's."

As tempers in world politics continue to flare and as secular and atheistic humanism continues to dominate so much of the philosophy of our world, it is increasingly apparent that the Church must be prepared to offer both her message and a helping hand. The call is to global outreach, to minister to both spiritual and physical needs to the uttermost parts of the earth.

We need to be outward bound, also, to the unchurched masses in our own communities. The Conference of 1980 will call us to a deeper commitment to the Great Commission, and will challenge us to accept Christ's invitation to look upon the fields so white to harvest, both at home and abroad.

But Jesus' call is never one to sheer activism. It is possible to be so busy about the Lord's work that we fail

to hear his voice and ascertain his will. Equally important, therefore, is the call to the strengthening of the inner life of power, purity, and prayer, as we take seriously the command to be filled with the Spirit. The church is the sum-total of its members. It cannot move forward like a mighty army until its soldiers are clad in the full armour of God. It is futile to plan strategy if we lack the spiritual sensitivity to implement it.

There is another sense, too, in which the Church must look inward. The denomination is the sum-total of its congregations, and the congregations, in turn are made up largely of family units. The Conference will provide theme sermons on the need for increasing strength in these areas. The world needs to see families in which marriage vows are honoured, children are loved and disciplined, and happy home relationships are taken for granted. It also needs to see congregations which operate as extended families; where body life is not only talked about but practiced; where every member is respected and cherished; and where each has an opportunity to develop his spiritual gift and to be brought to "the measure of the stature of the fullness of Christ."

In other words, the theme of the 1980 Conference is broad but balanced. It will speak to our mission and to our preparation for that mission. It will help us to be concerned to be that "glorious church, without spot or wrinkle," and it will encourage us to minister in a wayward, sinful world without allowing our garments to become contaminated in the process.

Much of the business of Conference will focus on the widely publicized "Renewal . . . 2000!" But God forbid that we should ever see structures and budgets as anything more than tools for the accomplishing of his purposes in the world. The General Conference Program Committee is calling the church to prayer that the theme sermons will help to clarify our vision and sharpen our decision-making in all areas. As individuals and congregations we are invited to begin our preparation for Conference by thinking deeply about the challenge of the 80's, by sharing our insights widely, and above all, by humbling ourselves before the Lord so that he can guide us into his perfect will for our denomination.

CHURCH NEWS

Messiah College

On September 20, 1979, the State Board of Nurse Examiners approved the Messiah College feasibility study for a new nursing program. This means that Messiah College may proceed in implementing a four year generic baccalaureate nursing program compatible with the State Board's Rules and Regulations. The first step in this procedure is to secure a chairperson for the Department of Nursing who is approved by the State Board. Messiah College is now in the process of seeking a chairperson for the Department of Nursing. The Rules and

Regulations of the State Board also indicates that this chairperson must be on a campus twelve months before a new baccalaureate program may begin.

Messiah College plans to have an appropriate chairperson on its faculty for the fall of 1980. This means that the nursing program could begin in the fall of 1981 if the program is developed appropriately during the 1980-81 academic year. This timetable, therefore, is not hard and fast but rather is subject to program approval by the State Board of Nurse Examiners.

**Homecoming and Dedication of New Facilities
Upland Brethren In Christ Church
Sunday, January 26, 1980
9:30 A.M. - 3:00 P.M. - 7:00 P.M.**

Missions Festival

TOURS BEGIN HERE: We were at the Cedar Grove Brethren in Christ Church at what was called a Missions Festival. It was Saturday evening, and the youth of the church were conducting tours to different countries.

Our guide proceeded to the first room. As we entered we heard singing in the Navajo language. Mary Zook told us of the Navajo people and showed slides of their country and work.

We walked back the hallway and a dear Japanese sister, Mrs. Sakimura, told us about several of the flower arrangements she had made. There were books with pictures, informing us of Japanese culture.

Beautiful hangings were on the wall, depicting the country and their national garb.

As we descended the stairs, the aroma of African food reached us. We heard the sounds of the African veldt, and the room that we entered was darkened, with only a few candles burning. Barbara Willow, with a baby tied on her back, greeted us in the Sindebele language, telling us briefly of Africa. We viewed slides, saw things and heard sounds of that distant country. Before we left, we had a taste of "porridge and idobi."

Entering a village in India we were greeted in Hindi by Mary Beth Stoner, dressed in a sari. She introduced June Murphy, a black-haired youth who looked very "Indian." As our hostess told us more about India, we were served some Indian food called Somosa.

Joan Weiland told us about the beginning workers and churches of Nicaragua. The food here was just as interesting and tasty as in the other countries—beans and taco chips. Joan passed a little basket containing prayer requests.

In the fellowship hall we found a display of items from around the world, which had been brought by the Sunday School children.

In the evening service, Rev. Ross Nigh spoke and showed slides of Cuba, and ministered enthusiastically concerning missions on Sunday morning and evening. "My friend, Bud," a challenging skit about witnessing was presented on Sunday evening.

Donna L. Zook
Cedar Grove Cor.
Penna.

Conference News

Allegheny

The **Clear Creek** congregation doubled its goal in attendance for the month of October • The **Carlisle** congregation installed their pastoral family, the **Kenneth Hickeys**, on Sunday Dec. 16. **Bishop Alvin Book** was in charge of the service. A carry-in dinner was held for the family on Dec. 9. • A Family Living Seminar was given at the **Cedar Grove Church** on Oct. 22-28 by **Rev. Walter Ortman**. The film, "Deceived" was viewed on Nov. 4.

The **Center Grove** congregation held a Hymn Sing on Sunday evening, Nov. 11, featuring the **Wingert Family Singers**. Missionaries to the Navajos, the **Gardners**, spoke to the congregation on Thursday evening, Nov. 15. • **Dr. Steve and Mrs. Carter** and their two children of the **Fairview Ave. Church**, spent service time in Haiti the latter part of Sept. On Nov. 11 they shared about their trip and showed slides.

The **Five Forks** congregation reports reception of six persons on Sunday, Nov. 25. **Rev. P.W. McBeth** shared the story of his life to the congregation on Sunday evening. • The **Green Spring** congregation is holding once a month prayer-share groups in various homes to promote new outreach.

Atlantic

The **Elizabethtown** congregation received 15 persons into membership recently. Eight persons were baptized. • The **Fairland** congrega-

tion met Nov. 8 to set goals for the coming year. The church met for five weeks in small groups to evaluate their ministry. • The **Lancaster** congregation held a **Big Step Forward Campaign** beginning Nov. 30. The Visitation Committee made every home contact on Dec. 3, 4, and 6.

The **Manor** congregation reports receiving eight persons into membership recently. Forty persons had perfect attendance during the fall quarter. **Lori Hansen**, a member of the congregation is serving a six-month term with MDS Travelling Youth Squads. She is currently located on flood projects in Majestic, Ky. • **Dr. Henry Ginder** led the **Palmyra** congregation in a series of Spiritual Growth meetings. **John Eyer** led in the music. • The **Souderton** congregation held a consecration service for **Bev Bauman** who recently went to San Francisco for Voluntary Service.

Canadian

The **Bertie** congregation held a baptismal service for four persons on Sunday evening, Nov. 25. • On Nov. 11, seven persons were received into church membership by the **Boyle** congregation. • The **Bridlewood** congregation hosted the Heise Hill congregation when **Mark Charlton** and a panel presented the topic, "Quebec—Should Christians Care?" **Mark Wideman**, who served the Navajo Mission for two years, gave a report to the congregation.

Recent guests of the **Heise Hill** congregation were **Bishop Harvey Sider** and **The Brady Family** singing group. • A Christian Education Seminar was held by the **Rosebank Church** on Nov. 16 and 17. **Rev. Doug Sider**, **Mrs. Winnie Swalm** and **Mrs. Mary Fretz** were the resource persons.

Central

Twenty-two persons were brought to Sunday school for the first time as a result of the Pumpkin Contest held by the **Dayton** congregation. Pumpkin pie and cider were served at the conclusion of the contest which was held during the month of October. • The **5th-6th grade girls** Sunday School class of the **Highland** congregation memorized 81 Bible verses during the September-November quarter. Their teacher is **Evelyn Longenecker**.

The **Lakeview Community** congregation reports that \$62,292 has been raised toward their expansion plans, under the direction of **Carl Keefer**. Approximately 130 persons attended the annual Harvest Dinner on Sunday, Nov. 18. • **Rev. and Mrs. Tim Herr** were installed as the pastoral couple of the **Pleasant Hill** congregation on Sunday evening, Oct. 7. **Bishop David Climenhaga** was in charge of the service. A fellowship and food shower followed.

The **Western Hills** congregation honored **Bishop and Mrs. David Climenhaga** on Sunday, Nov. 18, for a belated 37th wedding anniversary. A carry-in dinner was served following the morning service. Also present for the occasion were **Phyllis Engle** and her parents. Phyllis will be leaving for Zambia in January.

Midwest

Elwyn and **Meredyth Hock** were recent speakers at the **Dallas Center Church**. **Rev. Eric Stanton** was the guest speaker for the annual Harvest Home service on Nov. 25. • The **Rosebank** con-

gregation packed Christmas gifts for the **Navajo Mission**. Neighbor night was held on Nov. 15.

Pacific

The **Johnny Gomez** trio presented a gospel music program to the **Alta Loma** congregation on Sunday, Nov. 25. • **Amos** and **Alice Buckwalter** have recently joined the **Redwood Country** staff as pastoral visitation team. They will also be overseeing the grounds.

Births

Buckwalter: Stephanie Jo, born Oct. 8, to Dwight and Lorie (Nelson) Buckwalter, Fairland congregation, Pa.

Charles: Joy Lynn, born Nov. 10, and Joann Beth, born Nov. 11, to Richard and Sandy Charles, Lancaster congregation, Pa.

Ebersole: Bradley Bryan, born Nov. 21, to Mr. and Mrs. Richard Ebersole, Palmyra congregation, Pa.

Hess: Brandon James, born Nov. 12, to James and Dina (Mayorga) Hess, Fairland congregation, Pa.

King: Jonathan Lee, born Oct. 25, to Levi and Jeanmarie (Degler) King, Fairland congregation, Pa.

Reitz: Rebecca Anne, born Nov. 5, to Rev. John and Roberta Reitz, Skyline View congregation, Pa.

Robley: Melanie Ann, born Nov. 27, to David and Joanna R. (Book) Robley, Eight Square congregation, Pa.

Stauffer: Kerri Ann, born Nov. 10, to Chino and Pamela Stauffer, Lancaster congregation, Pa.

VanNatter: Nathan Lee, born Nov. 11, to Michael and Marcia VanNatter, Sherkeston congregation, Ont.

Verno: Julie, born Nov. 1, to Rev. Bob and Luanne Verno, Lakeview Community congregation, Mi.

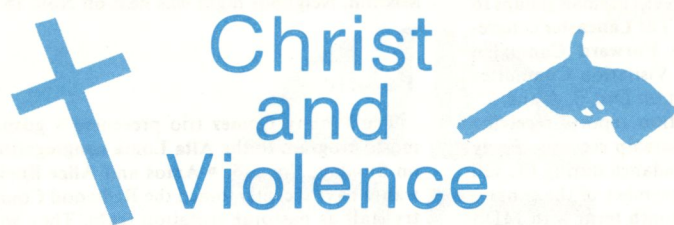
Weddings

Ciampa-Walker: Rhoda Sue, daughter of Rev. and Mrs. Marion R. Walker, and W. Dale, son of Mr. and Mrs. Andy Ciampa, both of Three Springs, Pa., Aug. 25, at the home of the bride, with the father of the bride and Rev. Donald Ciampa, uncle of the groom officiating.

DeBord-Gay: Paula Gay and Westley DeBord, both of Cincinnati, Oh., Nov. 24, in the Western Hills Brethren in Christ Church with Rev. Paul Hess officiating.

Dilts-Yaromich: Cindy Yaromich and Gary Dilts, Sept. 22, in the Boyle Brethren in Christ Church.

continued to page eleven



Christ and Violence

A Book Review

by Harriet S. Bicksler

(continued from Dec. 25th issue)

Chapter 3, "Peacemaking and Economics," is a condensed version of one of the sections of Sider's previous book, *Rich Christians in an Age of Hunger*, in which he explores the problem of institutionalized violence and structural evil and how we are involved in it. He first summarizes the biblical teaching on structural sin (primarily from the prophets) and concludes that if we profit from such sin and do nothing about it, we are guilty. To show our involvement, he examines the patterns of international trade, our consumption of nonrenewable natural resources, and our eating patterns. In all three ways, we are guilty of depriving people in developing countries of sufficient food simply because we participate in a consumer-oriented society. Lest we feel helplessly guilty, Sider assures us that there is hope if we repent, ask God's forgiveness, and change our ways. He suggests change at three levels: (1) our personal life-styles, (2) the church, (3) secular society. Only as we begin to live as though the rest of the world mattered can we begin to pressure our governments to change foreign policy and trade patterns to combat injustice. Sider concludes the chapter with this challenge: "If we intend to follow the risen One, then I think we will discover that he calls us to be peacemakers through economic change . . ." (p. 87).

The fourth chapter, "Walking in the Resurrection in a Violent World," is a hopeful one. Finishing what he started in the first chapter, Sider repeats that without the resurrection, Jesus' crucifixion would have meant the end and denial of all that he taught during his lifetime. The resurrected Jesus offers hope and the knowledge that he "has already won the decisive victory over the powers of injustice, war and destruction" (p. 91). First, however, there is bad news: (1) the extreme poverty of much of the world is due in part to our affluence; (2) we talk about peace and yet enjoy "the fruits of violence" (p. 93). But there is also good news: "We can live nonviolently because we walk in the resurrection" (p. 95). The chapter ends with Sider's dreams for the future witness of people so faithful to Jesus Christ that they will willingly suffer and risk worldly financial security to identify as Jesus did with the oppressed.

Those coming to the book expecting a comprehensive treatment of the problem of violence may be disappointed. One needs to remember that the book is a compilation of essays presented at New Call to Peacemaking and as such

is necessarily limited in scope. Perhaps the title is misleading, suggesting that the many forms of violence (war, nuclear arms, child abuse, television, as well as that due to world hunger and economic injustice) will be treated in their relationship to the teachings of Christ. Although Sider makes implicit reference to all violence, the primary thrust of the book is on the "murder by privilege," or economic violence, of which most North Americans are guilty.

Others may be disappointed by the extensive repetition in *Christ and Violence* of material from *Rich Christians in an Age of Hunger*. However, there are also many useful new insights. Particularly helpful is the exegesis in chapter 2 of several scriptural passages. Although the carefully reasoned path through various forms of Hebrew words is rather tedious, the resulting conclusions are significant. In this section, Sider presents a very convincing argument in favor of nonviolent political power tactics, such as economic boycotts, civil disobedience and demonstrations. We Brethren in Christ are reluctant to admit the legitimacy of such uses of power, preferring rather to maintain our nonresistance. But Sider points out, correctly I think, that even nonresistance is not apolitical but is a powerfully active witness. We would do well to consider carefully the possibility of what Sider calls a "theology of power."

Probably the most significant contribution of the book is its emphasis on the centrality of the cross and the resurrection. Both Christian nonpacifists and non-Christian pacifists need to consider what those events in Jesus' life have to say about our response to violence. The cross was the result of the way of suffering servanthood, of loving one's enemies, of being aggressively nonviolent. If the cross had been the last word on Jesus, however, then we could dismiss him and his teachings as being impractical. But Jesus rose from the dead to prove for all time that he had "already won the victory over injustice, violence and death" (p. 101), thus giving us strength to dedicate ourselves to "the Lamb's war for Shalom." Considering the examples which Jesus left us, two questions get at the heart of what our response to the book should be: "Is Jesus of surrounding society our Lord?" "Am I really doing all I can to promote justice and peace in the world?"

Christ and Violence is an important book by someone who deeply loves his Brethren in Christ roots and who is able to write prophetically, yet lovingly, about our Christian responsibilities. Even though Sider harshly criticizes us for complacency and guilt in the face of hunger, poverty and violence, he offers us Jesus' forgiveness and victory over death to sustain us. The book is both unsettling and joyful, but also the presence of the risen Lord and His Holy Spirit go with us to meet that challenge.

Christ and Violence. Ronald J. Sider, author. Published by Herald Press, 1979. Introduction by John K. Stoner. Scottsdale, PA and Kitchener, Ont.

A note from the Missions Office: "By routine, the Missions Quarterly Report would appear in this issue, January 10. The delay involves combining the Missions Quarterly Report with the MCC Annual Report and is scheduled to appear in the February 10 issue."

Note about the author: The author, who holds a Master's degree in English from the University of Idaho, and her husband, Dale, are active members of the Grantham (PA) congregation. Harriet serves as Brethren in Christ Revisions Editor for the Foundation Series.

EDITORIAL NOTE:

Important issues in the life of the church grow out of the concerns of its members. As people turn to the Scriptures they have a firm foundation upon which to talk to each other about their understandings of God's truth for our times. A recent significant event occurred when 24 persons met for three days at Messiah College to study the issues of PEACE and JUSTICE. Growing out of the Brethren in Christ Church's participation in the New Call to Peacemaking, this Consultation was arranged by the Commission on Peace and Social Concerns in cooperation with the Board of Bishops. The representatives from the church who met at Grantham enjoyed the hospitality and plan-

A Beginning Of A Journey

by Harvey R. Sider

Brotherhood concerns for the message of peace and the welfare of our fellowmen reach back to our earliest roots. The late C.O. Wittlinger highlights this in his, *Quest For Piety and Obedience*. Bishop emeritus, E.J. Swalm in *Nonresistance Under Test* shared the experiences of those, including his own, who have practiced this principle.

In more recent years, with increasing affluence of the developed nations, there has been a growing concern that the message of peace must be understood to include biblical teaching on the wise use of the world's resources and the distribution of wealth. One of our leading thinkers and practitioners, Ronald J. Sider, has captured a wide audience, going beyond the Brethren in Christ church, with the publication of *Rich Christians in an Age of Hunger*.

What does the Scripture have to say about peace and social justice? How are these scriptural truths to be interpreted and applied in today's world? What are the practical implications of this message for the Brethren in Christ? How can these concerns be communicated with the brotherhood?

A Consultation, convened at Messiah College, November 15-17, 1979, to take a new look at this central facet of our biblical faith was called by the Commission on Peace and Social Concerns in cooperation with the Bishops. Hours were spent around the Word resulting in heart-searching and spirited debate.

Because of the complexity of the issues and where we are in our various understandings of scriptural emphases, the consultation was primarily exploratory—a beginning of a journey. It opened the way for further discovery of God's will for us. True to the genius of the Brethren in Christ, the process of understanding the mind of the Lord will include "listening" to all levels of the brotherhood. As we counsel together around the Word, we believe that we can come to some common understandings concerning the peace and justice implications of the Gospel for our time. In turn, this will open the way for an educational program that will be true to the Word, and beneficial to the brotherhood.

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ning of a local committee and expenses were met by a group of concerned churchmen in Canada and the United States.

A Findings Committee, including Luke Keefer, Jr., Bishop Harvey Sider, and Harry Nigh organized the two concluding sessions of the consultation. Rather than concentrating on the framing of a "statement" for publication they, instead, concentrated on sharpening the issues for continuing study. Bishop Sider was asked to write a brief report for circulation to the brotherhood through the Evangelical Visitor. His article, "A Beginning Of A Journey" follows:

J. Wilmer Heisey
Christian Service Ministries

Reading List On Peace and Justice

Brethren in Christ writings on the issues of peace and justice include both historical and interpretive works. The following bibliography, though not exhaustive, includes sources worthy of study:

Alderfer, Owen H. *Called to Obedience*. Nappanee, Ind: Evangel Press, 1975.

Bert, Norman A. *Adventure in Discipleship*. Brethren in Christ Heritage Series. Nappanee, Ind: Evangel Press, 1968.

Harmon, Wendell E, ed. *They Also Serve*. (?), 1947.

Hostetler, Paul, ed. *Perfect Love and War: A Dialogue on Christian Holiness and the Issues of War and Peace*. Nappanee, Ind: Evangel Press, 1974.

Schrag, Martin Homer. *The Brethren in Christ Attitude toward the "World": A Historical Study of the Movement from Separation to an Increasing Acceptance of American Society*. An unpublished Ph.D. dissertation, Temple University, 1967.

Schrag, Martin H. and John K. Stoner. *The Ministry of Reconciliation*. Nappanee, Ind: Evangel Press, 1973.

Sider, E. Morris. *History of the Brethren in Christ (Tunker) Church in Canada*. An unpublished M.A. thesis. The University of Western Ontario, 1955.

Sider, E. Morris. *Nine Portraits: Brethren in Christ Biographical Sketches*. Nappanee, Ind: Evangel Press, 1978.

Sider, Ronald J. *Christ and Violence*. Scottdale, Penna: Herald Press, 1979.

Sider, Ronald J. *Rich Christians in an Age of Hunger*. Downers Grove, Ill: InterVarsity Press, 1977.

Swalm, E.J., compiler. *Nonresistance Under Test: A Compilation of Experiences of Conscientious Objectors as Encountered in Two World Wars*. Nappanee, Ind: Evangel Press Publishing House, 1949.

Wittlinger, Carlton O. *Quest for Piety and Obedience: The Story of the Brethren in Christ*. Nappanee, Ind: Evangel Press, 1978.

From the Mennonite World Conference in 1972 and 1978 these written proceedings were produced:

Jesus Christ Reconciles. Cornelius Dyck, ed. Proceedings of the Ninth Mennonite World Conference, Curitiba, Brazil, July 18-23, 1972.

The Kingdom of God and the Way of Peace. Mennonite World Conference 10th Assembly, Wichita, Kansas, 1978.

Of Justice and Stewardship



by Joseph C. Shenk

"They arrested me, took me under a tree, held court, and fined me five hundred shillings!" he joked in poor Swahili. He was a fat Asian capitalist businessman in Narok having an after-supper laugh at Tanzania's socialist way of doing things. "Imagine," he repeated, "holding court under a tree! These Tanzanian people have no sense of the propriety of things. I tell you I never went there again!"

Each outburst provoked gales of laughter from the little knot of men under a streetlight outside a small hotel. I was there waiting for someone to come from Nairobi to pick me up. I had come from Tanzania on the Mugumu Hospital Building Project truck and the two drivers were spending the night in Narok. As I waited, the Asian from whom we buy cement and asbestos sheeting seemed to find joking with the drivers more interesting than sitting in his home. Tanzania was fighting and winning a war with Uganda, so the Tanzanian truck drivers were giving as good as they got. The banter soon attracted a half-dozen evening strollers.

"So, what is so wrong with that?" the head driver wanted to know. "You didn't have the proper license for your truck and you admit that you were wrong, so why shouldn't court be held under a tree?" he pressed in impeccable Swahili. "The issue isn't whether the judge is in his columned chambers or under a tree; the issue is whether justice was done."

"No, no," the Asian grinned, for indeed he is a happy sort not given to pointless annoyance or anger, "For me, a businessman, to be fined five hundred shillings under a tree isn't normal. No, sir, I never went back to Tanzania again," he chuckled to the laughter of the circle of men. "When I get fined, I want it to be in a big building."

"You see, Nyerere, your President," he went on to the truck driver, "wants everyone to be equal, so to him holding court under a tree is nothing unusual. And for a judge to fine someone five hundred shillings without wearing robes is also nothing surprising. No sir, I never went back there again!" More gales of laughter.

At that point a short, old, retired night watchman, a Masai by tribe, pushed into the center of the group. He wore a huge, tattered, army overcoat, the standard night watchman's attire. His Swahili was poor, so he spoke twice as loudly as anyone else in the hope that volume would make up for what he lacked in vocabulary and syntax.

"It is against nature; it is not right," he waded in, "for everyone to be equal. If everyone were rich," he continued feeling obviously out of his depth in that circle of traveled men, "there would not be enough wealth in the earth to go around. Further, there would be no poor people to serve all these rich people, and what is the use of being rich if you have no poor people to do your work for you?"

His voice trembled with effort as he groped for Swahili words to express his aged insight. "You see, also it would not work for everyone in the earth to be poor, for then there would be no excellence. It is the rich who have money and time for education and research and who can build amazing buildings and afford to travel in marvelous machines and dress in tailored clothes, and wear 'boughten' shoes. Without the rich, nothing unusual or exciting would be done."

He fell silent and stepped back again through the circle of men to his former obscure place at the edge of the group. But it was a powerful word he had spoken, and with his silence everyone else fell silent, too. The banter was over. The group dispersed.

It is true, isn't it, the wisdom of the old Masai? What a gifted mind he has to come up with a world view that puts modern economics so succinctly into a nutshell. He must have thought it out during the long years he spent awake at night guarding some richer citizen's property. What would that mind have analyzed had it been through a university? What if he would have been born rich instead of poor?

But, thoughts on his IQ and perceptive powers aside, what of the issue of justice? Possibly the Masai never thought about economic and social justice. I imagine he figured out how the world was and made his own inner peace with it, seeing purpose and value in his role of keeping others from stealing his boss's accumulated goods. And certainly socialist Tanzania needs the services of night watchmen as much as does capitalist Kenya. Possibly the old Masai figured that the question of justice in Narok economics, to say nothing of geo-economics, is irrelevant and that the real issue is responsibility, a concept for which educated people use the word "stewardship."

Is it just, for one example, that my children go to an elite private school while his grandchildren attend a public school with insufficient funds to buy texts or to cement the floor? Will saying that it is unjust make any difference in the practical matter of our children's education? I really think the old man would say I am onto the wrong question. The question I think he would have me ask is that of stewardship. What are my children going to do with their superior education? What are his grandchildren going to do with the little formal education they will manage to acquire?

I prayed that night, as Roy Brubaker and I drove to Nairobi, that my children use the place of privilege they have been given as good stewards of these gifts and that his grandchildren, too, develop faithfully the gifts life gives to them.

Reprinted from Missionary Messenger.

Obituaries

Feeser-Brown: Crystal Ann, daughter of Mr. and Mrs. Arthur Brown, and Stuart Reichert III, son of Mr. and Mrs. Stuart R. Feeser Jr., Nov. 10, in the Skyline View Brethren in Christ Church with John Schock officiating.

Jumper-Fortney: Pearl Fortney and Charles T. Jumper, Nov. 24, in the home of Mrs. Fortney's son in Blandburg, Pa., with Rev. Richard Lehman officiating.

Kibler-Raush: Patricia Jean, daughter of Mr. and Mrs. Russell G. Raush, Conestoga, Pa., and Wendell Alan, son of Mr. and Mrs. John K. Kibler, Columbia, Pa., Nov. 24, in the Manor Brethren in Christ Church with Rev. John B. Hawbaker officiating.

Moyer-Shenk: Peggy Lynn, daughter of Mr. and Mrs. H. Rohrer Shenk, Mt. Joy, Pa., and Michael Joseph, son of Mr. and Mrs. William K. Moyer, Marietta, Pa., Nov. 3, in the Cross Roads Brethren in Christ Church with Rev. Dale Engle officiating.

Norman-Pate: Beth, daughter of Mr. and Mrs. Joe Pate, Clearwater, Ks., and Stan, son of Rev. and Mrs. Charles Norman, Wichita, Ks., July 14, in the Clearwater Church of the Nazarene with father of the groom and Rev. E. L. Glendenning officiating.

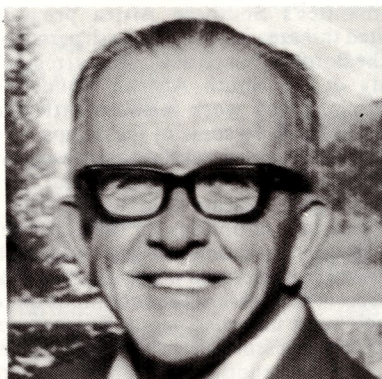
Sider-Johnston: Myrna, daughter of Mrs. Mary Johnston, and Dale, son of Mr. and Mrs. Murray Sider, Harriston, Ont., Sept. 8, in the Stratford Missionary Church with Rev. Cyril Berry officiating.

Spotz-Shaffer: Kelli Lynn, daughter of William M. and Janet L. Shaffer, and Douglas, son of James E. Spotz and Molly R. Long, Dec. 1, in the Skyline View Brethren in Christ Church with Rev. John Schock officiating.

Swayze-Johnson: Mona Johnson and Don C. Swayze, Oct. 5, in the Boyle Brethren in Christ parsonage.

Ulery-Schreffler: Martha Ann Schreffler, and Kreg Douglas, son of Rev. and Mrs. Keith Ulery, Dec. 29, in the Grantham Brethren in Christ Church.

Yoder-Nyman: Sheila Marie, daughter of Mr. and Mrs. Joseph Nyman, and Alvin Leonard, son of Immanuel Yoder, both of Howard, Pa., Nov. 3, in the Marsh Creek Brethren in Christ Church with Rev. Lloyd Buckwalter officiating.



Bert E. Winger: Born Jan. 1, 1915, in Capetown, S. Africa, died Oct. 31, 1979, in the Holy Spirit Hospital, Camp Hill, Pa. He was the son of the late Walter O. and Abbie Bert Winger. He is survived by his wife, Frances Stoner Winger, two daughters, Mrs. Charlotte Borgess, and Mrs. Carol Miller; two sons, Dale and Donnie; two brothers and three sisters. The funeral was conducted in the Grantham Church by Bishop David Climenhaga and Bishop C.B. Byers. Interment was in the Grantham Cemetery.

Tribute

Appreciation for Bert E. Winger's Life and Ministry:

Bert Winger's early life was spent on the African mission field, where his parents ministered. A graduate of Messiah College, Bert, with his wife Frances Stoner Winger, went to Africa during World War II, where they ministered in Zambia and Zimbabwe Rhodesia. After a term of missionary service they returned to the United States. Bert was involved in pastoral ministry in Pennsylvania and Michigan, and in evangelistic ministries in many churches in our brotherhood. He assumed his most recent pastoral assignment at Bethel Community Church, Cassopolis, Michigan, Sunday, September 2, 1979.

Sunday, September 23, he was admitted to the hospital in Goshen, Indiana, having filled the pulpit for four Sundays. We prayed for Bert, for his healing, for his release from the severe pain. God answered the afternoon of October 31 when He translated Bert to the pain-free, completely abundant eternal life. We rejoice for Bert. We suffer with his bereaved wife and family in their separation.

We thank God for the testimony of Bert's life—for his unselfish, tireless, unstinting service—for his commitment to the Lord and the Lord's service. We feel sorrow, but we do not mourn. We rejoice in the blessed hope that Bert has now achieved, the hope that is freely available for all of us.

On a very personal level: Bert and Frances were at Macha Mission, and we were at Sikalongo Mission, when our nearly eight-month-old daughter died. They came and ministered to us in our bereavement and sorrow. And Bert had charge of our daughter Dorothy's funeral. We loved Bert and appreciated him for his love and devotion.

David E. Climenhaga,
Bishop, Central Conference

Allen: Paul Albert Allen, Dallas Center, Ia., born May 4, 1923 in Detroit, Ks., died Nov. 2, 1979. He was the son of Dwight and Catherine Allen. On Nov. 3, 1948 he married Eileen York who preceded him in death. He was also preceded in death by his mother and an infant brother. He is survived by his father; four brothers; and two sisters. The funeral service was conducted in the Dallas Center Brethren in Christ Church by Rev. Millard Haldeman.

Gibble: Mrs. Betty J. Reikard Gibble, Lancaster, Pa., died Sept. 29, 1979 at the age of 58. She was the daughter of Elizabeth Sheaffer Reikard. She was married to Clarence S. Gibble who survives. She is also survived by her mother; four children; three grandchildren; and one great-grandchild. She was a member of the Lancaster Brethren in Christ Church. The funeral service was conducted by Rev. Merle Brubaker and Rev. Kenneth Letner in the Groff Funeral Home. Interment was in the Conestoga Memorial Park.

Gochmour: Bessie F. Gochmour, Martinsburg, Pa., born Sept. 10, 1896 died Aug. 21, 1979 in the Nason Hospital, Roaring Spring, Pa. She was the daughter of Levi and Loretta (Shaffer) Crist. On Dec. 30, 1922 she was married to Irvin L. Gochmour who preceded her in death in 1968. She is survived by a son and a daughter: Mrs. Irene L. Hughes and Robert L.; six grandchildren; and five great-grandchildren. She was a member of the Martinsburg Brethren in Christ Church. The funeral service was conducted in the S. Gerald Weaver Funeral Home by Rev. Robert L. Keller Sr. Interment was in the Imler Cemetery.

Kettering: Joseph H. Kettering, Palmyra, born June 24, 1892 in Lebanon County, died Sept. 30, 1979. He is survived by two sons: John R. and Joseph E. and two daughters: Anna L. and Mrs. Elizabeth McNeil. He was a member of the Palmyra Brethren in Christ Church. Interment was in Gravel Hill Cemetery.

Layne: Simon Peter Layne, born May 18, 1920 in Monteagle, Tn., died Nov. 24, 1979 in Sparta, Tn. He married Florence Prater who survives. Also surviving are two daughters: Faye Sobianek and May Green; two sons: John and Robert; two sisters; eight grandchildren; and one great-grandchild. He was a member of the DeRossett Brethren in Christ Church where he served as a deacon. Rev. Glenn A. Hensel conducted the funeral service in the DeRossett Church. Interment was in the New Bonair Cemetery.

Miller: Sarah E. Miller, Newville, Pa., born June 30, 1900 in Cumberland County, died Nov. 16, 1979 in the Carlisle General Hospital. She was married to Clarence E. Miller who preceded her in death. She is survived by two sons: Bruce H. and William G.; 10 grandchildren; and 23 great-grandchildren. Rev. Lorne Lichty officiated at the funeral service in the Frank Egger Funeral Home. Interment was in Prospect Hill Cemetery.

Reininger: M. Helen Reininger, Roaring Spring, Pa., born April 25, 1899 died Nov. 11, 1979 in the Altoona Hospital, Pa. She was the daughter of Andrew J. and Sidney (Hollabaugh) Showalter. She was married to Lee O. Reininger who preceded her in death. She is survived by two children: Mrs. Dorothy D. Brumbaugh and Merle D.; seven grandchildren; and one great-grandchild. The funeral service was conducted in the S. Gerald Weaver Funeral Home by Robert L. Keller, Sr. Interment was in the Dry Hill Cemetery.

Russel: Sidney Edgar Russel, Shippensburg, Pa., died Nov. 21, 1979 at the age of 56. He was the son of Frank and Elsie Russel who preceded him in death. He was married to Dorothy A. Michaels who survives. He is also survived by two sons: Ray, Garry Lee, and a daughter, Mrs. Judy Robinson. Rev. Lorne Lichty conducted the funeral service in the Fogelsinger Funeral Home. Interment was in the Spring Hill Cemetery.

Steckley: Henry Steckley, born Oct. 9, 1889, died Sept. 29, 1979 in Toronto, Ont. He was the son of Rev. and Mrs. Peter Steckley. He married Cora Schell who preceded him in death. He is survived by two daughters: Mrs. Myrtle Hogan and Mrs. Ruth Tuttle; three sisters; and two brothers. He was a member of the Bridlewood Brethren in Christ Church where the funeral service was conducted by Rev. Leonard J. Chester and Rev. G. Leno. Interment was in the Heise Hill Cemetery.

Stickley: Edgar John Stickley, born March 7, 1899 in Markham, Ont., died May 23, 1979. He was married to Edith (Sheffer) who survives. He is also survived by six children: Harvey B., Gordon J., Mrs. Paul Bossert, Mrs. Bruce Vanderbent, Mrs. William Brown, and Eldon; a sister; 14 grandchildren; and two great-grandchildren. He was a member of the Heise Hill Brethren in Christ Church where the funeral service was conducted by Rev. Roy Nigh and Rev. James Cober. Interment was in the adjoining cemetery.

Werner: Elizabeth Mae Warner, born Jan. 1, 1979 died Nov. 8, 1979. She was the daughter of George and May Werner who survive. She is also survived by a sister, Tina; and a brother, Sheldon. The funeral service was conducted in the Conoy Brethren in Christ by Rev. Jay E. Sisco. Interment was in the Conoy Cemetery.

Religious News

Black Resettlement in South Africa Smacks of Genocide

The South African government, in its continuing effort to perpetuate white minority rule in South Africa, is systematically resettling several million black people. Only recently has the general South African populace become aware of the extent of this large-scale movement, but the forced removal of so many people from their homes to distant and undesirable areas is now beginning to be publicized.

Representatives for Mennonite Central Committee's Southern Africa program, visited this area in July, met with personnel of the Border Council of Churches (regional body of the South African Council of Churches) who work in the resettlement areas and toured some of the camps.

Poverty, sickness and despair were evident, but as one MCC worker said, "Perhaps the greatest tragedy in this situation is the total lack of options for these people."

Although strenuous efforts continue to be made to perpetuate white minority rule, the recent exposure of the conditions under which many unsettled people live, coupled with the inherent difficulties and expense of actually disrupting and moving so many people, seems to be forcing the government to reassess its policies.

The MCC South Africa/Transkei program continues to search for ways to participate in efforts to alleviate some of the suffering caused by South Africa's resettlement plan. MCC recently donated \$1,000 to the South African Council of Churches for the purchase of emergency relief supplies, mainly food and blankets, which will be distributed by the Border Council of Churches in the Ciskei resettlement camps.

Possibilities for MCC involvement in longer-term training and agricultural development programs in resettlement areas are also being studied, and a resettlement research project is underway.

Suzanne Lind, MCC Transkei

Seeking Candidates for Mental Health Scholarships

Interested in pursuing a career in mental health services? Need financial assistance? The Mennonite Mental Health Services organization, Mennonite Central Commit-

tee and MCC (Canada) each year award scholarships of \$500 to mental health students.

Applications for the 1980 scholarships must be received by March 1 and awards will be announced April 1.

Candidates must be classified as college juniors or seniors or as graduate students, must have a declared vocational interest in an area related to mental health, must hold a college grade average of at least C+ and must show evidence of a vital interest and participation in the Christian church.

Additionally, preference will be given to applicants who are members of Mennonite, Brethren in Christ and Church of the Brethren congregations, who attend or have attended church-related colleges, who have financial need and who have had voluntary service experience.

For application information write to: Director, Mennonite Mental Health Services, 4905 N. West Ave., Suite 118, Fresno, Calif., 93705.

U.S. Public Has More Confidence in Churches than in Other Institutions

A Gallup Poll survey indicates that 65% of the American public has confidence in "the church or organized religion." The question asked in the May 1979 survey was, "I am going to read you a list of institutions in American society. Would you tell me how much confidence you, yourself, have in each one—a great deal, quite a lot, some, or very little?" "The church" led the list.

The level of confidence in the church has remained constant since the 1973 similar survey, when it was 66%. But the confidence level for Public Schools decreased from 58% to 53% in that same period.

Communication Is The Key

As members of the body of Christ, we know that it is our responsibility to communicate God's love and his plan of salvation.

But sometimes it's so hard to communicate!

At Camp Meeting, (and when we would go to the pastor's home) I tried to talk with the eleven-year-old son of one of our pastor's. He's a delightful young man, but very quiet when it comes to adults. One noon lunch during Camp Meeting I sat across the table from him. I asked several questions which brought one word answers. Finally I nodded toward the boy beside him and asked "Is this your friend?" "Yes." "What do you do together?" "Play." A moment or two of silence then "Dorcas?" (My turn to say "yes.") "You know what we play?" And there followed a conversation between us of

new games they invented and the good times the boys were having together. I am now his friend (we've been in the home since camp and we have continued to talk). I struck a chord which opened the doors of communication.

In our daily lives—in our contacts with people—it may seem as though we are not getting through. Somehow people do not respond to Christ's claim on their lives as we would like. But I pray that all of us will keep loving, witnessing, and talking, for we never know when a receptive heart will respond. God prepares the soil of the hearts of people and we are to be vessels that He can use at a moment's notice. So take courage and keep communicating.

—Dorcas Climenhaga
Central Conference Star.

they memorize the passage that provided the answer. Once a month you might let them answer roll call with a favorite verse. An important rule: You must memorize everything you assign to them.

There are nearly as many methods and incentives for memorization as there are passages to memorize. The worst one is the one you use all the time. Take advantage of the ideas offered in your curriculum, and constantly be on the look-out for new ones. Use your imagination! Pray for inspiration! Here are a few ideas to get you started:

1. Younger children can begin learning the relevance of scripture to their lives when you use Memory/Life matching cards. On one card, print your memory verse. On another card, glue or draw a picture that shows a child in a situation where that verse is exemplified or provides an answer. For example, with the verse, "Be kind to one another," use a picture of a child helping someone. Matching these cards during pre-session and memorization time will firmly establish the meaning of the verses in the minds of your students. Spend time talking about the picture as each new verse is introduced.
2. Students from middler age on up are often more responsive to memorizing a whole chapter or passage, rather than the usual verse or two. Choose a chapter with special meaning for your particular age group, and discuss it thoroughly before beginning the memorization. Spend some time each week memorizing it together, and encourage them to work at home. Use it many ways during classtime. On completion, have the class recite it in a Sunday morning worship service and possibly at a local nursing home.
3. Today's youth are becoming more aware of God through the singing of praises directly from his Word. If you have young people talented in the area of music, suggest they set a portion of Scripture to music, using a guitar if possible. If that is beyond the capabilities of your group, have them select a familiar tune to fit the passage. They will quickly learn the words of their new song.

Journey
from page 9

Communication from the brotherhood is eagerly sought, and will be actively pursued. While some persons/groups will be asked to respond to specific concerns so as to assure insights from a representation of the brotherhood, genuine grass roots involvement is anticipated as this study continues in process. Some of the issues to which you may wish to address yourself are:

- . . . How The Message of Peace and Social Justice interfaces with salvation, sanctification, eschatology.
- . . . Christians should/should not be involved in politics, and thereby help to reshape social structures.
- . . . How will this message help/hinder church growth?
- . . . Practical ideas for peacemaking in the home, church, and the world.

The consultation participants asked the Commission to make plans for continuation of the vigorous study begun at the Grantham meetings. Please send your comments, papers and questions to Harry Nigh, secretary of the planning committee, at 60 Havelock St., Toronto, Ontario M6H 3B5, or to Box 149, Elizabethtown, PA 17022, in care of Wilmer Heisey.

How the Lord Reached Me

by Bob Hart*

I'll start from the beginning.

I was born and raised in the Bronx. I had a pretty poor life, almost like poverty. But as long as my family was together—my mother and father and brothers and sisters—it was a wonderful life in its way.

We had it pretty hard in the Depression time. Things were a little rough, and we didn't eat too well. But I went to the farm when I was a boy, every summer and every Christmas.

It's a wonderful thing. The Herald Tribune used to send the children, and they still do. You go to a farm in the country, and the people there take care of you for two weeks. But I was lucky: they took a liking to me, and I got to stay the whole summer—and then every summer, and every Christmastime. I had double Christmas: when I came home, I had it again with my folks. My mother figured that I enjoyed these people and they enjoyed me, so she shared me with them, because they were childless.

I never forgot them. They were very dear to me, very beautiful people.

Then I moved into high school: Out of all my schooling, I enjoyed high school. My life started to change, I was maturing. I started to work in a movie house after school as a relief doorman. Then I was an usher, from six to twelve at night. I'd go home, do my homework after school, and then go there. And then all day Saturday.

It helped—it brought home a little money. There were six children. (There were really eleven—five more—but pneumonia was very bad in the twenties and thirties. One was born dead, and pneumonia took the others. They didn't have penicillin or anything at that time.) I was next to the youngest, and my sister Ruth was the oldest.

After high school I got a job in a bakery (I had taken up baking in high school)—and I worked there for twelve years. But then I broke out in a rash. They had changed to a different kind of flour, and the baking powder and flour seemed to work against me. So I had to give up baking. That hurt, because I enjoyed it very much.

I was making a decent salary, too, but I had to give it up. I went to a department store, and worked my way up as a wrapper. I was making \$140 a week in the bakery, but I had to come all the way down to \$50 as a wrapper.

But I raised myself up to salesman, and made \$75. And then my father-in-law got me a job as a stage hand. I worked at that for nine years. He knew the bosses and they trusted him; if he spoke for somebody, it was all right. But he passed away in my ninth year, and another man got my job.

Hard luck again, if you want to call it that. I did call it that then, but now I think that all these bad breaks were leading me to the Lord.

We never had any deaths in the family . . . but then one

time my niece passed away. She was a good, healthy child, but this year she got very ill with a high fever.

My brother was taking care of her, giving her medicine, taking her to the doctor. She seemed to come along all right, but she was still very weak. My brother said to her, "Theresa, get better! When you get better I'll make you a big party, and we'll invite all your friends in. Try your best to get better!" He didn't know what the trouble was; he thought it was flu or something.

One day he was decorating their dining room, and he carried her to the couch in the dining room to watch him. After a while she said, "Daddy, I have to go to the bathroom," so he brought her into the bathroom.

A few minutes later he heard a big thump on the floor. He ran to the bathroom and tried to get in. He called, "Theresa! Theresa! Open the door!"

She said, "I can't, Daddy! I'm on the floor!"

He said, "Try your best! Try your best!" It took a good fifteen or twenty minutes for her to get to the latch.

He brought her to the hospital, and within a few days she was coming along beautifully, even sitting up in bed. My brother and his wife told her, "Tomorrow you're coming home." She was happy. They said they'd gotten new clothes for her, and she was going to be all dressed up. They said good-bye and left her reading a book, and they went home.

The next morning at seven o'clock they got up to go to the hospital. My brother was shaving and my sister-in-law was getting ready. Then the bell rang, and my sister-in-law went to the door. It was a telegram. They thought it was from my brother who was living in Boston then, saying that they were going to come in to see Theresa.

She gave a big scream and slid down the side of the doorway, screaming. The next-door neighbor came running in, and my brother came running out of the bathroom and picked up the telegram, and he felt it bad.

I was working. When I came home my wife wasn't there getting supper. I waited and waited, playing records and waiting. Finally I called my mother-in-law and asked where my wife was. She said, "Oh, Bob, go over to your mother's house. They're expecting you."

"Why? Are we going to eat over there? Why didn't she call me at work?"

"Oh, I don't know the circumstances. But go."

So I went over. When I opened my mother's door I saw my mother standing alongside the sink. Her eyes were red. And I saw all my brothers, heads down, and then my father.

I said, "What happened?" But nobody answered me. I said again, "What happened? Something wrong?"

My brother said, "Theresa's gone."

"Who?"

"My little Theresa."

They told me that at about six o'clock in the morning the nurse made the rounds with orange juice. When they got to her bed she said to the nurse, "I'll drink mine later. I don't feel like having any now."

The nurse said, "All right. When you want it, here it is." And she went. Then a little while later, about twenty-five minutes after six, she came around. She saw the orange juice still there, and went over—and Theresa was gone. She was eleven years old.

Three months later my mom went. Then about a year and a half later my father went. And then I guess I went, in

a way. I could have lived in poverty or anything hard, but when it came to death it sort of pulled the rug from underneath me. I didn't care for anything; I went down to nothing. I even split with my wife, it got so bad.

Then I tried drinking. But I got deathly sick from it—so sick. I know today that the Lord had his hand on me: he didn't want that to happen to me. I never tried drugs; I was never interested in them. But drink—I couldn't do it; it wouldn't agree with me. Just a couple of sips . . . The Lord, I'm sure, had a hand upon me in that.

But just like drink, depression can drag you down, too. It went on for a couple of years: depression, depression, and going into a deep shell. My wife and I split for other reasons, but this topped it off. (We may get back together again, though. I'm leaving it in the Lord's hand, because he seems to be working. Somehow the Lord even had his hand on that, too—I'm sure of that.)

And then one day I was working (I'd got a job in an elevator on Park Avenue), and I was coming home. It was a dreary Sunday, five o'clock at night. I got off at the subway station, walked down the stairs, and was going toward the bus stop.

A man was standing near the park bench. I passed by and went up and sat on the bench with my chin in my hands. He walked up to me.

He said, "We just missed the bus." I didn't answer him; I just shrugged my shoulders.

"We'll have to wait pretty long, because it's Sunday." Again I shrugged my shoulders.

He stepped back a little, but then he came again. He said, "It's a bad day to be out." And again I just didn't feel like talking to anybody.

He stepped away. Then the bus came—a good twenty minutes. He said, "Here comes the bus. Do you mind if I ride with you?"

I said, "If you want to," and we got on the bus.

He asked me where I was coming from. I told him, "Work."

"You work on Sunday?"

"Well, if I want to earn my bread and butter, I have to work on Sunday. I don't like to, but I have to."

He went on talking small talk. Then he said, "By the way, you need a friend." So I looked at him, and he said, "I'd like to see you again. You really need a friend. Where do you get off?"

"Two more stops."

"How about if I see you tonight?"

I looked at him again. Then I said, "Oh, all right. But I have a dog."

"Does he bite?"

"Well, if I tell him to, he'll bite," I said because I felt very funny. I'd never had anybody approach me this way, and I didn't know what to do.

I left him at my stop. The bus went, and I said to myself, "Good-bye and good riddance!" and I went home.

(To be continued)

As told to Lois Paine of the Grantham, Pa. congregation, and edited by her husband, Dr. Dwight Paine, a professor at Messiah College. Dwight and Lois were working with Bob this summer at Spring Lake Retreat during the camps for New York City children. Bob's pastor at Fellowship Chapel in the Bronx is Danny Farina. Presently Bob Hart is a man in his fifties and serving as a responsible layman in the Fellowship Chapel congregation.

FAITH HOPE LOVE

The Unconquerable Three

God in His wisdom has established certain laws that are absolute and unchanging.

The house we live in has a southern exposure, a double glass sliding door. The sun creeps north on the rug to a point by the standing clock. As if by magic, the sun's rays reach a certain point, remain a few days and then start a slow trek back to being completely outside the glass door. There is something exciting about it! The same routine follows always in December.

How marvelous that a law established in creation unswervingly followed controls the universe. Thanks to the sun, the moon, the stars, the planets—they are law abiding.

The Creator started the whole of creation on its way and then made man "in His own image" and placed him on planet earth. The dignity of the divine image includes volition and choice.

God was not interested that man should be a mere puppet. He made man to act and think on his own. To say that man chose and acted wrongly is confirmed all through history. But God's law of love moved immediately to provide salvation from sin, victory over sin and the ultimate destruction of all evil.

This issue of EV marks the first in a new decade, the decade of the 80's. Books, magazines, commentators, forecasters, politicians, educators, preachers; all are having their say in anticipation of what's ahead. A book is already being published that dares to give the history of the 80's.

Who is really in control of the world? Rampant forces of disruption are everywhere. But disruption, a by-product of corruption, shall not be the emphasis of this writing. Most of us struggle with gloom to the point of asking for some better news. We know that a world following the ways of evil simply moves from one crisis to another. And we do recognize flagrant happenings of our day affect us deeply—but not with a sense of finality.

God's foreknowledge knows the end from the beginning. Just so, ten years—the decade of the 80's, shrouded and uncertain to us, is fully known to God. Faith in God as centered in the Lord Jesus Christ, is not escapism but is an abiding reality. We know that heaven and earth shall pass away, and all that are therein shall be burned up. We also

know that "whoso doeth the will of God shall abide forever."

In the meantime, our blessings and opportunities here in America challenge us to intensify our worship and give greater diligence to Christian service. Folded hands are part of the dead, never meant for the living. Jesus said: 'Occupy till I come.'

The Church has the key to helpfulness in a society that abounds with needs. The need for *security* was never greater. This relates to man's understanding and concept of values. Gold in the money market is almost out of sight. Every quiver in the market place sends it sky-rocketing. It takes so much to buy so little! The fact is, such gold will turn to dust.

The Apostle Paul writes of values that abide. The Corinthian Church lived and served in a commercial, idolatrous, and hedonistic society. To these Christians, Paul spoke in spiritual terms of gold, silver, and precious stones. Did the Apostle further identify gold, silver, and precious stones when in chapter 13 of I Corinthians, he closes by saying: "And now abideth faith, hope, and charity . . ."? I like to think so.

Faith has a history without comparison (Hebrews 11). Faith pleases God. Faith enables survival in an antediluvian society. Faith conquers either by life or by death. Faith inspires others to a like Christian commitment. Faith is the victory that overcomes the world.

In the Christian armour, hope is spoken of as the helmet of salvation, protection for the head. Burdens usually belong to the heart while frustration centers in the head. Hope and outlook are inseparable. Despair says, there is no way. Hope sees through the situation and rallies in anticipation and expectation.

Charity—love is the dynamic of Christian service. "And they'll know we are Christians by our love." Within our households, the neighbor in need across the street, the underprivileged in our society, and reaching into the third world, or wherever; probably the least misunderstood is love. Faith, hope, and charity hold a guarantee for abiding in the day of judgment. Circumstances in this newly begun decade cannot overpower these three unconquerable virtues of Christian living.

J.N.H.

Contemporary Issues

Think About It

Ray Hamm

It is time for us—as individuals and as a church—to start developing new patterns of thinking as we look at ourselves and our world.

Our calling. Paul speaks of being transformed; Jesus Christ was no less dramatic. We are to love God not only with heart and soul, but also with mind and body. When Jesus calls for repentance (Mark 1), he is calling for complete renewal. Imagine a caterpillar becoming a butterfly; a metamorphosis! That idea is a better translation of the original than what the word *repent* means to many today.

Near the beginning of Ezekiel we are told how the prophet was called to be a watchman, to warn the people with the word of the Lord lest they die in their sin, or, as a result of their sin.

We are citizens of another kingdom; we are only pilgrims and sojourners here. It is always easier to see what is happening—to see more of the total picture—if one is not directly or totally tied to what's going on. Such a position should give us added and valuable perspective on the affairs of this world.

We need to speak and live for the Lord and Creator of all life, for the poor, and for the children of tomorrow that they also may live and laugh as we do. We need to be clear about our personal and corporate values and priorities, and be ready to share them when appropriate or necessary occasions arise.

We are called to serve; we are to be caretakers in the garden which the Lord God, our Father, gives to us.

We need to reflect again on our traditional values of peace, service, and simplicity, and how to apply them in our world.

Suppose we all agree with all that—now what?

Nuclear energy. We live in a complex world with many concerns and needs. There are very few easy answers to be found these days.

When the question of nuclear power is raised, most of us feel we do not have enough education or understanding to say anything; some say we should not get involved in such matters; a few enter the debate, often simply joining one side or the other, too easily losing our perspective.

We have become very dependent on cheap and plentiful energy supplies. We cannot create energy; we can only harness it. We waste much, we misuse a lot. (It is as if we were cultivating our gardens with large farm tractors. The jobs get done but surely there are wiser ways of using such energy and machines.)

Our energy appetite has a tremendous price tag—political, economic, social, and environmental. Military thinking and violence grow stronger in our society and in our lives. Decision-making power, whether in government or in the corporate sector, is becoming more and more centralized.

So, the question of nuclear power is only one of many in our world. Even if it were the only one, it would be practically impossible and probably unwise for all of us to try to speak to the matter.

We are the Church. Remember then that we are the Church, and consider that the New Testament speaks of the Church as a body, a unified body with necessary and accepted different parts. We could hardly ask for a better model as we consider how to live our lives.

We are beginning to recognize many of the different gifts the Spirit gives to us. Let us also recognize as valid the watchman with the ability to perceive and understand current affairs, trends, and their implications for our future.

Each of us is called to be a believer, a follower, and a disciple of Christ; to grow in maturity; individually and in the (local) body. In this context then, let us encourage and support the sharing of special concerns amongst us—be that prayer, missions, the hungry, energy concerns, or others.

Then ask those people to share their pilgrimage—their search for what is right—with us in order that we all may ever move onward.

The world needs such voices, particularly the world of science and technology. Someone needs to remind people that the Lord is God, that he made us, and we are his people.

As a church we need to encourage—not only to permit—such voices if we are to become a more healthy and healing body in our world. And as we encourage this service for ourselves, for our world, and for our God, perhaps the light on the hill may flicker a little more brightly. *A Meetinghouse article.*